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HISTORIA DE DONNE FAMOSE.

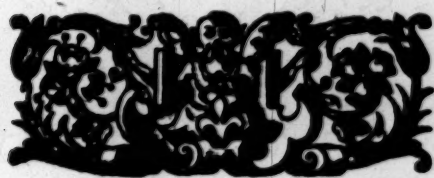
Or

The Romaine Iubile

which happened in the
yeare 855.

Disputed lately, that there vvas a Woman
Pope named *Jone* the eight, against all the Iesuities, by
a *Germaine*, but especially against *Rob. Bellarmine*
Father of all controuersies, his Treatise
De Romano pontifice. lib.3.cap.24.

Nevvly translated into English.
In Honorem eius & sequit.



Imprinted at London for Edward VVbite,
and are to be solde at his shop, neere the little
North doore of S. Paules, at the signe
of the Gun. 1599.





Historia de Donne Famosa.
Or the Romane Iubile, which
happned in the yeere.

8 5 5.

THE Iesuities being a new kinde of Sacrificers, and of mystery inungers: first in our age at *Venice*, of a certaine Spaniard a souldier (enriched with rapine and spoyles, without any religious restitution made of his wronges done) they tooke their off-spring. And they of that Pope *Paulus* the fourth were well approued, being apparantly worthy of such an Author: And therefore nothing deseruing the fir-name of our Sauour Iesus, because they being male-content with the common commendable name of the Christians, doe vsurpe the tytle of Iesuities. Toomuch are they fruitefull and multiplying in our soyle of *Germanie*: But God wot only for the rooting out (as the swine vse) of the Cockle from the Corne, the very Tares and Darnell of all Heresies. And so to reduce wandring sheepe, wauering and lost into the soule and lap of theyr Mother Church. That no where but many of them are prepared and bent, that as soone as of one or an other forerunner any denne or starting hole is przooccupied, by and by all the residue flocke thither.

A certaine Prince of ours did therefore nothing fondly after this manner iesting terme Iesuists, or rather as o. her

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men after their deserts fildie terme them *Esautes*: resemble them vnto those lice which of a secret part of the body they vse to offend, were called for their offence inginuals or Crab-lice, of which kinde euen of one, there remaining presently innumerable propagation & multitudes of issue are stirring: a fit comparison for such a flocke. And not vnlike he did compare them vnto a game at Cardes in the which the gamsters like Loadam play, and bring them forth last, that are of most price, to beate downe the aduerse party: or like the Ase of Harts at Mawe (the game is called with vs *Kunstlich*). So the Pope with his fiue fingers, the Iesuites now at last when all is gone in *Germany*, sending forth his craftes-masters of Embassage, vnto the late lost authority heere, thinketh eyther to recover the game, or to saue the residue in his deuilish hand. I name the Sacrificers, although this their owne words, as they signifie by the expurgatory index, and booke of reprehension, they would else where to be now left out, affecting rather as Lords to heare themselves exalted to the societie of Iesus. But I was about to name them Monckies, saue that is vnproper, yet Monkes, such as Franciscanes or other orders of the beggers, are called vnaptly Monkes, when they vse nothing else but onely a lingering life in frequent and rich Citties, where the profit of vagrants is fruitefull, there they make their nestes neere to some Granar, like to mice or rattes: *ut prodat seipsum fores*: yet they differ from Franciscanes not onely in vesture or garment, shauing of their head, and in other apparrell of the body, lesse absurde and monstrous, and lesse enuied, and in hatred lesse abominable, euen with the commons of our lard. But also in this, that wheras they at mens doores by exacting of their reward, and by parcels ayea peeces, require their bodily sustenance, the Iesuites more stately in Bishoppricke and Abbies, rich and well regarded, do spend their dayes, and doe receiue from thence by large summes, their whole presents or maintenance, the Franciscanes for this their beggerly

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gerly life, they are rather lesse acceptable in neighborhood & Scholler-ship, to the Bishops and Abots, and to those number of Princes which are too too much obsequious and faithfull to their Sanctified Father. I feare me they would it were to the detriment and vtter loosing and per-nition of our Country and vs. Not alone, for that part that dependeth and to pure & innocent religion belongeth, the which they no lesse then *Esautes*, murderers of Mariirs, wish to be oppressed, nay wish to be extinguished, yea with al that part that belongeth vnto our Politique State & gouernment, of which these *Sinones* are triers and betraiars, openly bewraying their bad cause, & secretly betraying our good, vnto their Italianates & other strangers vnto vs, by reason of our rites of Ecclesiasticall gouernment & amend-ment, & our abiectment & reiectment of al their pontifical monarchy & yoke, for their attention & intention, to reco-uer vs vnto their pristine & olde state of gouernment cal- led now *Tyranny*. Most like are those *Esautes*, if not more like vnto those cowed and whooded beggers in one thing, for that pressing themselues into the Courtes of our Princes: yea & into the nurcery too, they obserue, harken *ymānū.* out & require to know what counsell is in handling what matters are one foot. that so their news to their betters may strike a stroke in Princes mariages, may moderate the elec- tions of Bishops & Abots, & may disigne in the common wealths as yet Popish, both consuls & other Magistrates, with their priuy perswasions, & secret instinct of nature. To this purpose, they propose their venemous & secret insinu- ation into the familiarity of the chieft of those Citties by whom they may vndermine the secrets of their gouernmēt, which knowne (if it be knowne worthy) they signifie it to their great Masters & Lords. Vnto which pollicy of fishing, fowling & hunting after mens secrets, noe one engine and wile doth more fit then confession, which we call auricular or rather ocular, al witnes *y* may be, which vnto this vse so

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140. 141. 142.

like a bayte they retayne and defende it, and to be so necessary for all Christians, as they are for their Mystagogue and Prince of Sacrificers, who in the beginning haue sworne to doe it to them. And furthermore whether in chastitye they doe praeexcell these poore Whood-men or no, it may bee doubted (not without cause) sauing that sometimes at the Alter, whiles they misse themselves and others with the Masse, whiles they preach in the Pulpit, whiles they teach in the chaire, then they appeare to al men to be continent.

And moreouer if it be a braunch of chastity, voluntarily to sweare and vow a single life against God and nature, and every man not to haue his owne wife, who then dare deny these *Esauistes* truly to obserue chastimony? O but so many societies, so flourishing a multitude of youth, of liuely youth, securely, finely, wantonly liuing: which one, may meete so neate, so faire, as if they were brides, so vegetatiue, with such a habit of strength, as if they were Champions: such shall we say purely to leade singlenesse of life? hardly will it be beleued of any who know the stimulation, (will say tis simulation) who know the force of inhumane nature vnto generation, to bee diuinely inuested in them, as all things else, will they thinke, will they vnderstand it? For note what flagitious and prodigious, and wretched lust was reuealed in the Colledges of Priestes, in the dences of Munkes, vnder a pretext of continencie vttered: shall wee not now thinke they wrestle as weakely with their insuperable nature? In our owne Country of *Germany*, in *England*, in *Denmarke* and other places, where they were looked into, espied and meritoriously abolished, it is a thing so tryed to be true in them, so notified that there neede no more words to proue it.

Neyther is it enough for these new Hypocrites to cloke themselves with this simulated and false chastity, and by it to sell themselves away in vaine ostentation vnto the foolish

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lish credulous vulgar people. But not content with this, they defraude the Ministers of the reformed Churches, proudly and disdainfully, of their good names, as if they were incontinent and effeminate with their owne wiues, terming their children bastards, because they feare God doe yeelde to nature, the handy-worke of our good God obeying it in chaste matrimony, liuing married, (a remedy for that onely sinne, and an onely remedy for that sin of lust) and doe beget issue, and doe well bring them vp, and take care for their families, and for the most part do with great difficulty, care for them, and doe tolerate the matter with godly sorrow, while they without all oeconomicall and householde griefe of minde, or molestation of life in the commodities thereof, (without all discommodity) liue in abundance of pleasures, delicacy & riotousnes: Whence it is that necessarily must ensue (a consequent of time) that they acte these things waily and couertly, vntill time reuealing all thinges, doth also bring to open light and open shame, their misdeedes, euen as already with vs the filthy and vnciuil lustes of the Monkes, are at such a height gone vp, that they appeare to all men: wherevpon late fame of two in *Polonia* being *Esauites*, it is deliuered to vs that one of them hath brought forth a childe in their walkes: many neuer suspecting it, yea many maleuolent and back-biting our religion, haue thought it very agreeable, and recounting the condition of such a society of two and no more, and remembring the like euents in the Monkes, especially in wandring runagates, & land-leapers with their beggery, haue graunted it might be true: Neyther, yet is this rumour supplanted out of all mens mindes there from suspicion: albeit by the Kinges owne edict, it was forbidden, any such wicked euent to be misdeemed of two so holy Fathers. But thought they say is free. As perhaps neyther doth this seeme a fable altogether vaine, nor can many bee so easily dissuaded from that was said lately

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lately to be seene in the towne of N. in a certaine Canon-
call house of a Canon there, *A Jesuite was ginning her child*
suckr.

These men do imitate the *Esauites*, these former Munks
in this thing also, that with no lesse happinesse then dilli-
gence, they allure younglings, young men, ingenious, swift
and full of speeche, and many (in good time) not defor-
med, but wanton *Gammados*, and prophane *Jones* cup-bea-
rer (*procul a phano*) they know what secrets I meane, and
also some more fortunate, by whom to the society of poore
Iesus much profit may rise, by their institution and nurte-
ring of such, borne as it were desastrouse, they intise them
into the cod of their net, by the which a perpetuall Semi-
narie is supplied, increasing with old men & their merits,
and the merits of them dead succeeding others. For the
institution of their Seminarie and discipline they are to be
praised, for that diligent'ye they instruct them in the
tongues, and in Artes (but that onely in the seauen liberall
Sciences): More were they to be praised, if they did it to
instruction, and sinceritie, and pietie, to the defence and
conservation of the kingdome of Christ and his glory, not
vnto Antichrists Idols and tyrannie, to be strengthened and
confirmed on their side for profit and honors sake. Such
are these and all other their deeds, full of guile and fraude,
full of their trecheries, onely right and well tending, that
with the shape of this good, which is altogether great in
approoued gouernment and right discipline, they may by
little and little accustome the worlde (harlot like inticed)
vnto them, and once againe vnto the pontificall Maiestie,
and to his worship. Meane while what do they? they in-
due the tender mindes of the youth of the pontificalitie;
it is of corrupt religious doctrine, and corrupt loue, with
hate and apostacie, of vtter forsaking of plaine and sincere
truthe, which neuer after they vnclearne nor leane: for
what then thinke you of such men not feined nor coloured

*Mundum
pelleaum.*
For *Pellicio* is
with blandish-
ment to intice,
therefore the
whore of Ba-
bilon is called
pellex quasi
mulier.
A Gel. lib. 4.
c. 3.

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can be performed, who in so great and daylye a light of Christianitie already restored vnto vs (notwithstanding) employ their diligence to darkenesse : all their wits, yea and all their erudition, indeuouring to defend the same, who in so manifest deprehending, yea and open detecting of the high Priests of Rome, of their houshold, and all their clients, of their sliding backs, apostacie, and fraudulent religion, shrouded vnder foyson of truth, a tinsoile of deceit, practised against the people of so many ages, notwithstanding, they would defend themselves to be men, and men for all this, good and holy, the standard bearers of pietie, and most worthy too, vnto whose trayning, whose prescript order, men that are men indeed, must obey: thus they perswade the vnskillfull and fatuate commons to beleecue.

This verily is the indeuour of the sodalitie, the fellowship of *Esau*, and of others his fellow seruants, more then diuelish, by which no more worthy nor efficient waye to deprave or ouerthrowe the doctrine of the church, could be premeditate and vsurped, because they not onely call in question, degrading certaine of the latter writers, such as *Stapulensis*, *Erasmus*, *Polydorus*, *Capino*, *Caspinarius*, and others, these sometimes not reuerently reporting (like men of better note) against their pontificall and the wildes, tyrannie, pride, disdain, and riot of their Priests. And not resting there but in all vnrest and disquiet, they would musle vp the mouthes of the auncient Fathers, being the better sorte of the interpreters of the holy Scriptures. And because they are wholie against their pontificall opinions and Monarchie (of which these knaues the *Esauites* publish themselves in profession, to be the very *Atlas* and *Axell-tree* to vpholde all) in our age in a manner their Bookes haue beene Printed after the ouldest examplar in written hand, sought forth, perused, and with the most noble diligence and incredible labour of *Erasmus*

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and others, most learned men, renewed from their defects, repurged of the written faultes by their side committed, and thereupon Imprinted at *Basil*, and else where faithfully and truly, both *Augustine*, *Jerome*, *Cyprian*, *Hilarius*, *Irenaeus*, *Chrysostome*, and others, whose names they haue not signed in the booke of life, but in their expurgatorie Index, their censure of the whole world, most perfidiously, wickedly, heinouſlie, and all vngodly: some of these bookes they mayme like a headlesse trunk or stocke, some they deprave, some they increase, some they decrease, even agreeable for their owne purpose as they please. And these by their owne types and formes, their owne Printers by the mandate of their Prince of the Apostles, and by the vnder commaundement of other Princes, footmen to the Prince of Rome, Pages to the pontificals, they empreſſe and set them forth, intending guile, soule fraude, and sacriledge, to all the Christians, both present and in future time hereafter, and that onely to recouer and vpholde the stature of the Idoll and of their Lorde God the Popes authoritie, power, and his grace. Which vſurpation of theirs, both by the Apostles owne writings (which I feare me in time they will also ſet vpon to corrupt too) and by the Fathers auncient monuments, are oppugned, are ſlided from their first creation, in as much that they may see themselves ouerthrowne both horse and foote. O worthilie worthy, that for this so great wretchednesse, wickednesse, and sacriledge, of vs Christian people to be stoned to death, but more, in a more feeling fashion, is the maitter of them *An-*
signanus worthy to be dragged a long *Rome* on the *Ge-*
monian sled. And thus by reason of these capitall falsities the *Esauites* both Bishops, Abbots, yea and the Princes of our prouinces, pluck downe to ruine noble and riche houses, vnbuilde them, to feede these with the fattest and farrest Prebends; and thus they nourish that serpent Coluber in their owne bowomes.

Therefore

Scala Gemoniana
 were the sleds
 for the dam-
 ned in Rome.
Cor. Tacitus.
 they lay in *A-*
uentine, in the
 thirteenth re-
 gion of the
 Citie.

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Therefore to conclude them, behold, behold, I beseeche you, and lend an eare too, with what studie and industrie Parasites execute their office, affirming by demonstration (the best argument that is) on euery side, by all meanes and wayes, their absolute and perfect sanctimony and holinesse, the inuioable maiestie of their Lords: insulting and finging according to the Proverbe *Canentes Vernaculum*. *Canentes Vernaculum*, that, Chanfowne, Chanfowne, of whom they are fed. And they dare too derie a trueth, confidently, impudently being compelled therevnto, as it were in'olded in grauell, with the arguments of the storie, the veritie, whereof almost for the space of this eight hundred yeares, even in the Pontificall kingdome (in Rome) was neuer doubt made, or disputation of controuersie of any man offered before, but that all the libraries with one consent with one voice speaking, affirmed the faith of that historie. Now at last and at least forsooth, it is called in question, brought vnder doubt by adulatory Parasites, like they perceiue the person, and the adored maiestie, to be despect and despised, and amongst many other matters, their own curtaine and wilde theater set open, & the storie to be penned and plaid, stirred vp and preferred more liberall of late then euer before. And marke the storie followeth.

About the yeare of our Sauour Christ 855. *Lotharius* being Emperour, the sonne of *Lewis* called *Pius*, it happened to the holy sacred, and sacred holy Catholique and Apostolique See of Rome, to the Columnnes pillars & standers bearers, to the hinges & Cardinals (if so be there were any hinges to their doores or cardinals at that time) that their holy spirit, who in all their counsels is present euer, absent neuer, so as to erre, to be deceived, to slide in any matter, they say of themselves they cannot, in some enormitie their spirit serued them, deceiuing themselves, whether of ignorance or of purpose, or busied about other matters of more import, he suffered them in their creation and

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consecration of a new high Priest, inwardly, outwardlye and most ridiculously to erre, and to be shamefully deceived, in choosing without any discretion of sex a female Pope instead of a male. For *Leo* the fourth being deceased, an *Edile* and *quaestor* very industrious, (the Consultation for a successor being propounded) there was conversing at Rome, one as it appeared, not one but two, a certaine yong man a Germane borne at *Mens*, named *John English* in Scholes, in some places and withall in Greece brought vp in erudition. He or she, in wit, doctrine, eloquence, manners, habite, and comlineffe of body, to be admired at: at a worde, such an one, that the Primates and chiefe men there in Rome were beniuolent auditors, and did heare her in certaine Scholes where she red, there: and by their endeuours and sentence, she was preferred to the sacred Senate, designed and made a woman high Priest, in the steed of a man: so many prudent perspicuous sages, so many eyes and noses being by, yea without any admonishing of their holy spirit, so as they know not the womans sex from the mans, no not by a beard, which though it had beene rased after their owne fashion, yet me thinkes the stubbes should appeare, no not by voyce and other notes and tokens hidden and vnkowne. At last the fallacie was bewrayed in this plaine euent, In that her delicacie of licence to do what she list, lasciuious nature admitted into her embracing, eyther a Cardinall or some meaner man more familiarly, by whom she was begotten with childe. When her time was almost expired, & her next neighbour the birth day was at her hand, so imprudently as a Heigher not expert in her first calfe, on the day of their litanie and Procession (as they call it) she walked forth, & falling down in the very publique walke amongst the whole rous, (belike expressing her estate, they left her forlorne) there with dolor and paine, she brought forth her first begotten, and so in the child-birthe they both perished.

This

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This story the *Eſauites* contend against, & would haue it to be a fablement, and so many of integrity, graue writers in whose consenets and momoments, it is expressly red, they reprocue so vneruerently, so arrogantly, both of vanitie and falshood, and that not for the sake and affirmation thereof, so much as for that, wherefoeuer anything maketh against them, they doe adulterare or suppress it, (as I shewed before). But this is because they would wash away the blot, and guilde their worthlesse copper (Pope) from this crime, in this our latter age reiect, and throwen into despect, and ignominie for their *Romane Hierarchie*, the foundation wherof in perpetuities, even from this time vnto the succession of *Don Petre*: (for *Peter* himselfe was neuer at Roome) they would scite and deriue it: which rope of sande made like a chayne broken, by reason of this woe to man, dolefully they brooke it, being desirous to haue it to remaine in integrity, linked with their petty degree.

In former times, bookes of such Histories were red of fewe, and they that might read them, they in honour and grace of the Triple Crowne, of the Viccar of God, vpon the earth did dissemble them, and retaine them in silence, as a thing too shamefull, not onely euill but absurde, and to his estimation and glory, a great detriment: now the *Eſauites* vnto whom as vnto triers or olde souldiers of the rereward. the sum in grosse of regaining and reuenging from all vice and fault, the Maieſtie Pontificall at this day is deliuered, vntill perswade vs with their loquence that this is a fiction, and that no such thing could be. Albeit vpon the matter, there is no great moment in it, whether it bee a fable or a verietie, of this Pontificall and Great-belly: yet to expresse in this pageant, their harlots foreheads, and the whoores faces of these Parasites, and how much in other great matters they are to be beleecued, and trusted vnto, and that men may be warned and armed, the

Of the triple Crowne.

Triumph.

Triumph.

Peter Petrus.

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the more from their frowde, I will with Gods helpe, truely repeat the breuitie of *Historio-Graphers*, as many certaine as haue beene scene of me, their testimonies, the matter in fact (not a fiction) and affirmed, and confirmed by them, which being red, let any stout and iust arbitrator censure, whether more faith and credite, is not to bee ascribed vnto the tradition (old and concenting together) of so manie excellent men in pietie and integritie, or rather vnto the deniall, new and neuer heard of before, of a fewe fresh Hipocrites and Gnathos, denying what they lust, and affirming what they lust, in fauour of their owne Maister. Of al that truely are read of the men of our time (as I suppose) the most ancient writer of this Feminine Lord, is olde *Raphe Flamiensis*, a benedictine Monke, alleadged in the centuries of the Ecclesiasticall Historie, and whom *Trithemius* termeth a brieue Cronicle, which the Authors of the Centuries name *Polycronicon*, they say that he writ it, referring his age vnto the yeare of our Lord 930. my selfe haue not yet obtained the reading of it: but they scite the fifth booke of *Radulph*, Chapter the 32.

Radul. Flamiensis, by y course of nature, might bee at it, & so it was done for his age vnto 930. the fact was done 75. years before hee dyed, if this reference bee true in 855.

To produce the first that I haue red, I haue *Marianus* after his native country surnamed *Scotus*, whose honestie and veritie by this may be esteemed, that the fellowship of the Benedictines, both *Cullin*, *Fulda*, & *Mons* receiued him, and struing with entertainment, at his first coming into *Germany*, where he dyed *Anno Domini*, 1086. He in the third booke in the sixt age of his Cronicle: in fewe words sheweth the matter to be so ignominious, and especially in that time, not to be ripped vp, nor heaped vpon: yet of all faithfull *Historiographers* not to be pretermitted neyther, in brieue, he saith thus. In the yeare of *Lotharius* the 14. the woman *Jane* succeeded *Leo*, for two yeeres, five monethes and foure daies. This testimony of *Martine*, the *Esauites* doe cleare and make light of, because in their manuscript bookes it is not extant. But with

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with what face can these falsaries require, that in this matter or manner, can trust be giuen to them? who themselves in describing, omit what they lust, and thinges that other men write, some they eate out, and some they blot out. The Coppy which the Printer of *Basile* did imitate, came forth of the Librarie of the Colledge of Saint *Bartholomewes* in the City of *Frankford*, by the commandement of the Bishop of *Mens*, in which exemplare, these words (which they deny to be in their coppy) were found cōtex-
ed. With like fidelit:y, they denie this story also to be found in a certaine olde booke of Cronicles of *Sigisbert*, a Monke, which in all other his bookes are expressed, and are to bee read in this manner. Fame reporteth that this *John* was a woman, and knowen familiar to some one onely, who it seemed iunbraced her, being great with child, she was deliuered being Pope. Wherefore some doe not number her amongst the High priests: Therefore he maketh no number of that name. *Sigisbert* liued in the time of *Henry* the fourth, about the yeere of our Lord God, 1110.

I finde next vnto *Sigisbert Martine* surnamed of *Polone* a Monke, of the order of Preachers, penitentiarie vnto Pope *Nicholas* the third: after Archbishop of *Consentine*, at the yeere of our Lord 1320. whose Narration of *John* the Pope, is this, *John English*, borne at *Mens*, late in the Seate two yeares and five months. he dyed at *Rome*, and all the offices were void the for one month. This *John* as it is affirmed was a woman. And when in her childhood of a certaine louer of hers, shee was brought to *Athens* in mans apparrell, she did so profit in diuers Sciences, that no one was found to bee comparable vnto her, in so much that afterwarde shee reading at *Rome* openly, obtayned great Masters to be her schollers. And then in the City she
coppy, and that they knewe *Sigisb.* owne hand 500. yeeres since written: it were a miracle if they suffer any coppy, now to remaine in their Territories much lesse in their Libraries, therefore I beleeue *Bellar*, and *Mollane* both in this.

I remember I haue scene this in *Sigisb. Gemblis. Milo Smith* a famous Doctor, shewed me the booke printed at *Paris*. Nor am I ignorant that *Bel-larmine* answereth in *ipsius Sigisberti*, *curry* *pato non inueniatur*: but without witness that it is *Sigisb.* owne hande, written now about 500. yeeres since onely on *Iohā Molane* lately liuing Doctor of *Lo-* name who it may be plucked out the leafe: now is ready to sweare with *Bellar*, that it is being not in the first

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being of great fame by her conuersation and science, by counsell of them all, she was chosen to be Pope: But in the Papall seate, by her familiar friend, shee became pregnant with childe, yet vnskilfull of the time that women recon for their birth-right: when shee was tending her iourney from Saint *Peters* vnto *Lateran* (the Popes Pallace) being inuironed betwixt the *Colosiss* and Saint *Clements* Church, she fell in labour, and was deliuered, and afterward when she was dead, she was buried there, as it is said in the *Colosiss*.

Now because that my Lord the Pope, dooth alwaies shunne that place, that way: it is beleued on all sides that he doth it for detestation, and hate of that fact. Neyther is it put into the Catalogue of the holy high Priesttes, as well for the sex of her womanhood, as for the deformity of so fowle a deece. These same wordes wholly in a manner are to be red in the booke of *Richard* the Monke of *Cluniacens*, the tytle whereof is, *The number of the Romane high-priestes, which is kept in the Librarie*. Which words a man very honest certainly tolde vnto vs, that he saw them at that place written (being there) about sixteene yeere agoe. *Richard* was before *Martine*, and was his antecessor a hundred and fifty yeares, vpon *Trithemius* report.

This same expresse and so cleare a narration of *Martine*, the Popes owne penitenciary, which office is not a little credite among these vaine Paper-puffed men, in which he behaued himselfe so, that for his reward, he was indued with an Archbishopricke, by the which no body could be more certaine of the Actes and Histories of the high Priesttes then he might. And yet these *Esauites* (chiefly *Bellarmino*) do enuie still that before *Martine* Polone, not one betrayed, this to the memory. But haue you not marked how both *Sigebert*, *Mariane*, *Radulphe*, and *Richard* were all before him: yea and many more out of whome he

of Pope Fonc.

he but gathered these and other things too, as hee him-
selfe in the Prozme, beginning his Chronicle doth well
signifie? And besides that *Mariane* in the verie entry of
his worke doth rehearse, out of whose monuments hee
heaped vp this story, who were eyther all of them inter-
red then, or else done to dust some where, or being dead,
they were dismembred and lay hid, nor any aliue. But if
it were true that *Martine* was the first that ever commaun-
ded this to writing, shall we therefore thinke it to be a fa-
ble? Many thinges certes in stories both diuine and pro-
phane we read of, the which their owne Authors hauing
heard it of olde men, their elders and betters, did first be-
fore any others comprehend it in writing.

And should we therefore doubt in ambiguitie of the truth of all these writers and matters? *Anastafius* the keeper of the Librarie (they alleadge with others) in that same time suruiuers being Chroniclers, doe make no mention of *Ioue* the woman High-priest. As though all men wished it, and as if no man, in his secret opinion and iudgment, could thinke it a thing so vnworthy of the Pontificall seate (euen at which themselues blushed) but would not be content to passe it to the sinke of obliuion in silence, to all posterity, slumber, and funerall, of such a fact. As touching certaine Greeke writers *Zonaras* and others, that they did decline (as the *Esanites* suppose) from their institute purpose, and that it was proposed by them only to handle the matters of theyr owne Emperours and Churches, and not of the Romane High-priestes, and for their hatred this cause of shame they opened. O but doth not *Leonicus Chalecocondilas* an Athenian in the sixth booke of his Demonstration of Histories, rehearse the manner and rites of the electing and proouing of a new High-priest? *Kath' hunc & αἰσθητὸν τὸν οὐρανὸν τὸν ἑρμῆν, &c.* *divine & human* That is, they place him who is chosen vpon a fell hanging an open hole, by which his golden fleeces, hanging
C
downe

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Ab authorita-
te negatiue.

downe, of some one deputed to this office, they are handled, that it may be knowne whether he is a man: for they perceiue that in times past, a woman crept into the See of Rome, because her sex was not discerned, (and therefore almost ouer all Italie and the westerne regions, the men doe apparentlie shauel their berdes.) And when she was great bellied, shee was going to a certaine sacrifice, and there brought forth her infant in the view of the people, wherevpon for sure knowledge, and no doubt, they handle the manly parts, and he that seeleth, cryeth aloud: *A man is our Master.* And now I will not alledge that their argument of authoritie, brought in negatiue, and so drawne forth (according to the Logicians) is nothing worthe. As for example, if you reason thus: *Frisingensis & Vrbergensis*, who then liued, did neuer remember vs of that inhumane, and more then *Scythian* insulte and reuenge of *Alexander* the third, in which he spurned *Fredericke* the first Emperour of that name, prostrate before his feete, exclaiming in the troope to a circumstance of his flatterers, the Psalme: *Thou shalt make thy perambulation upon aspes & Basiliscus, &c.* Ergo, they that did write of this doe make a lye: a liund argument.

Vocatus de
Anglia

As many men
are called
John French,
John Holland,
John Ireland.
that neuer
were in any of
these Nations,
much lesse
borne there.

An other objection of *Bellarmino* is, that the writers of this storie differ amongst themselves whether she were borne in England or at *Mens*. Alas alas, *Martine* dooth not so write as they caull, that England was her native dountie, but that shee was surnamed of England, being borne at *Mens*. *Iohannes Anglicus*, native *Moguntinus*, and not as *Bellarmino* placeth the Comma, and calleth *Martine* a simpleton, *Iohannes Anglicus natione Moguntinus*: and saith *Martine* knew not whether *Mens* were in England or in Germanie, a friuolous excuse. But this thing *Jacobus Curio Hostemius* sometimes Phisition unto *Albiri* Bishop of *Mens* and Cardinall, in his Chronicle he confirmeth it saying: After that the Saxons were
out-

of Pope Fone.

ouercome by *Charles* the great, and reduced to Christiani-
tie, there came out of England vnto Germanie, men lear-
ned, for propagation of religions sake, and amongst them
the Father with the mother, great with childe of this woman:
being banished, brought forth this daughter of hers at
Mens, and named her *Gilberta*. And thence it commeth
that she was surnamed of England. And I pray you what
maruaile were it, if a matter so prodigious and hideous
should be tolde of some one waie, and of some an other
waie, of which the true men would set forward trueth, and
lyers would eyther conceale the trueth, or depraue it?

They obiect that at *Athens* then was no studie of lear-
ning and Philosophie, they prooue it out of an Epistle of
Synesius, who went thether in the time of *Theodosius* the
yonger, when there he found no Schooles. But *Synesius*
doth not write that he found altogether none, not a flock,
nor a heare, but not a handibredth, not eyght ounces of
inches of learning, & that he found not such store there as
he thought he should haue found. There were also then
Colledges of Docters and Schollers, yea in other neighbor
cities of Greece, at *Theffalonica* and *Constantinople*, where
the studious, whom the same and former opinion of great
Athens conceiued, had deceiued, might very well bestow
themselues.

Cardinall
Bellarmine
saith very ill:
*Ne Gestiunus
quidem litera-
rum in tota
Gracia.*

Obiection: The high Priests at that time did not dwell
in *Vaticane* but in *Latherane*! what doth this hinder it, but
that *Martine* should declare a trueth? He dooth not say,
that the High priest went forth in Proceffion from his pa-
lace *Vaticane* vnto *Latherane*, but fro *S Peters*, whole house
then was there, without all controuersie, or I am fowly de-
ceiued. From that house returning in his pompe, groned as
mountains do, & brought forth a Mowse. It doth seeme to
these wandering *Esauites*, that *Martine* was a most simple
man, as one that writ many other fables: it dooth seeme to
vs the contrarie, that he was a man of a noble stomacke,

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and true harted, not any fabler, for else his Chronicles would not haue been written out into so many examplars and manuscripts, before any Printers were euer borne, in so much that in all the best instructed Libraries it might haue beene found. And then our *videtur* is so much the more auailable then their *videtur*, for because whatsoeuer maketh against them, that, they contemptuously and scoffingly with a nose of *Simon*, and crooke backed, are wont to mocke at, when with reasons they cannot confute it.

There is another *Martine* of the family of the Minorits, in his Chronicle to which hee giueth tytle. *The floures of time*, pertaining euen till *Charles* the fourths time, that reporteth the same of *Ione*, adding this also, that she adiuring a certaine man possessed with a Deuill, demaunded when the deuill would depart, vnto whom the euill spirit verifiying, answered.

*Papa pater patrum, papissa pandito partum,
Es tibi tunc edam, de corpore quando recedam.*

Good Pope our Fathers Father, send forth our mothers mother,
And then from thence Ile start, when I from her depart.

I haue seene this Chronicle in written hand in Latine, and in the Germaine tongue, with types Imprinted at *Ulm* in the yeere 1486. This notable woman (perhaps) esteemed that it would come to passe, that the very deuils and all, would be obsequious and obedient, to giue place to her, indeed as to a familiar, and well deseruing fauorite and minion of theirs. For as it is said, she writ a Booke of *Necromancie*, of the power and strength of deuils.

Francis Petrarch a man on euery side chiefe, I suppose they will not deny him to be of so sound iudgement, that betweene a fable and a history, he knew well enough how to discerne, and to be of such grauity and vprightnes, that
what

of Pope Jone.

what he had suspected to be false, he would not haue sent it for a truth in open tables, to all after times and prosperities. Out of his Chronicle written in Italian, and Printed at *Florence* in the yeere 1478. this I translated into Latine, in the yeare of our Lord God 855. *Iohn English*, helde the High Priesthood two yeares, five months and foure daies. The Church was vacant for one month. He is not placed in the Catelogue of the Popes, because he was a woman: who in her nonage, of a certaine louer of hers, was brought to *Athens*, in the habite of a man, there in diuers studies and sciences, she escaped their knowledge and did prooue excellent. After when she came to *Rome*, shee ascended such a height of fame, that she was had in admiration with all men, whence it happened by concord & suffrage of the best, the supream honour of a Pope was attributed vnto her. Which thing afterwarde betrayed it selfe to the world.

In her time in the Citty of *Brixie*, three dayes and three nights it rayned meruailously blood: and in *Fraunce* appeared monstrous Locusts, hauing fixe winges and fixe feete, and teeth very hard, flying through the ayre admirably, which after were all drowned and suffocate in the Sea of *Britaine*. From whence the carcases of them were beaten to the shoare, and did so corrupt the ayre, that a great part of the inhabitants there dyed. This Petrarch dyed in the yeare of our Sauour Christ, 1374.

Iohn Bocace inwardest friend to Petrarch, both for his wit and for his similitude of study, and manners, another he, doth rehearse this *Ioue*, and describe her, first called *Gulberta*, as he saith in his booke of noble women, Chap. the 99. which in these words he concludeth. To detestation of whose filthy whood, and contynuanse of memory of her name, even vnto this day, the chiefe Priestes of the Rogation, with the rest of the Clergie, and people going to doe Sacrifice, they abhorre that place of her child, borne

The true History

in the middest of her iourney, and omitting it, they decline thorough by waies, and streetes, and so that detestable place spurned at, reentring home, they end theyr iourney which they began. There is also placed in a booke, to be seene, the picture and spectacle of the Child-birth of the Pontificall, with circumstances of Cardinals and Bishoppes, standing by, like Midwives or Nurser. That same booke of *Becaces* making, is turned into the Germane tongue, of a Phisition in the Citty of *Vlnes*, and Dedicated to the Dutchesse of *Austria*, in the yeare 1473. Imprinted in the same Citty, with olde Characters & rude, and with all the picture of her bringing forth her childe, To this doe agree certaine rimes consonant in Italian, out of an olde hande written booke taken, whose tytle is, *Historia de Donne Famosa*, and of famous Women.

Historia de Donne Famosa.

*Gionanni settimo, infra queste astute,
La somma gloria del Pontificato,
Administro con cure alte &c.
E per intemperantia lei difesa,
Non fece a sua la suaia, &c.
Un giorno achadde, e fu vicina al parto,
Una solemnità, estimata e digna;
Onde conuien, chel suo termin coarto
Sia discoperto, in procession venire:
Doue a quel tempo il figlio in terra ha sparto.
E con dolor fu vista partorire,
In presentia del popol con tormento:
E l'vna l'altro, lor vita finire.*

Interpretation word for word.

The seauenth, *John*, amongst these wily snares,

The

of Pope Jone.

The summe and glory of the richest Seate,
 A Jone for John, did minister with cares,
 And wanting temper did her selfe defeat,
 Withouten cesse by her lasciuiousnes.
 It fell vpon the feast neere lying downe,
 Solempnity, high, holy, and of fame,
 As ought her terme restraine, her triple crowne
 Detect. To Letany all as they came,
 Layd instantly her birth, vpon the earth.
 With dolors doome how soone she was vnbeent?
 With peoples eyes how sore she was torment?
 So he and she did dye forlorne in lent.

Anthony Archbishop of Florence, in the second part of his history, to the narration of Jone, out of *Martine* the penitentiary repeated, he weueth this same Webbe, saith there is a certaine signe of a marble Sculpture, in the way where this happened, placed there for a memoriall of the matter. And to the matter, hee proclaimeth as a thing so wicked, so prophane: (yet not far from the Temple) this saying of S. *Pauls*, *O altitudo sapientia & scientia Dei, &c.* As if our good God had procured and perfected this punishment, not as if that wicked fiend the Deuill, foule and abhominable, had been the sole author of it: yet the end hee saith if it were true (as graunting) yet to none is there any preiudice by this of Saluation, because neither the Church then, was without a head, which is Christ, &c. yet he speaketh doubtfully, (in a plaine case) least a blot so filthy to the Church (otherwise pure) should not appeare to be abhorred.

*Res prophana
 non prouola
 phans.*

The standing Image of which he maketh mention, the *Esauites* doe suppose that it hath not the shape of the woman and her infant, but of some Priest with his boy going afore him to Sacrifice, least otherwise they shoul'd say nothing to contradict it. The way that declyneth from the
 right

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*Monumentum
quasi
Munus.*

right way (as in all other matters) so in this, they doe take it to be the most commodious way for them to goe in pre-
session, whereas we doe heare by others, that haue with
contemplation curiously behelde both, say this way is
more commodious and shorter then the other. But some
thinke this monument of such dishonor, *in the* in the
most memorable place of all others, is distroyed, abando-
ned and vnbound, now and a good while agoe: to abolish
or to deminish her fame, with vs the Heritiques and aduer-
saries to the Church of *Roome*, that doe so play on stages,
and stirre it vp in this our time. As with all the visage of
this popit or little Pope, momit or little mome, in the Cit-
ty of *Se ene* in the primary, Church there made with a wo-
mans face, with this inscription, *Femina de Anglia*. (But all
English men defie her) and together with many other
Popes, which are now a fewe yeeres past, eyther cald in, or
remooued away as we heare.

William James Monke of *Ecmondence* neere to *Alcma-
ria*, in a parchment booke now two hundred yeares past,
as far as I can coniecture written, doth containe the lines
of the Popes in meeter, such as were vsed in that time to
be composed, too too curiously euen vnto obscurity, ther-
in being obserued the number of Sillables, and the rithme,
which such as they are, as touching this *one* accept I pray
you,

*Prinsquam reconditur Sergius, vocatur
Ad summa qui dicitur Iohannes, huic addatur,
Anglicus, Moguntia iste procreatur, &c.*

The Lyons gone, the Seriant is vntoomb'd, *one calde*,
To climbe, whom trauel had with child benūb'd, *Ione stald*,
Would flying fame, of her had neuer humb'd, *she fald*.
Whom England nam'd, but *Mens* did bring her foorth,
Whom sentence yeelds, was more then womans worth;

By

of Pope Jone.

By Sex as sequence plaine demonstrate doth.
 Abbreauiate voice! though Annals doe exceed,
 Of her, of whom lesse said the better meede:
 She was the Queene Amason by our creede.
 But *Mons* her natie bowre relinquished, *And Grace,*
 She studious sought and schooles vnfinished, *That Fleece,*
 Of Colchis learned men diminished. *One Peece.*
 Of Roome the walles, by her wit raised were,
 As musicke *Thebes* or *Athens Phrines* gear:
 Her sex exalted she was nere the neare.
 Tis said her seruant holpe her to a sonne, *The birth,*
 At hand, she climb'd a horse at noone: *Vngirth,*
 Neere weeping Crosse Precession was begun, *On irth!*
 Enormity Gods shamed in our Citty,
 In Clements streete a childe borne without pittie?
 Both by Coloffis buried nothing witty?
 Shal Poets know that Popes do in by hate, *Plaine-waies,*
 And loue by reason of this mortall fate: *By-waies,*
 And all we misse the way to heauen gate. *Noondaies.*
 O then denie that euer we so slided,
 And that her name is from our names deuided.

This Poet heere saying, *de qua breuius dicta minus ledunt*
 dooth insinuate that he himselfe is a shamed of this de-
 claration, and feares least some should bee offended
 with it, headioyneth *Jone* to *Sergius*, after Leo the fourth
 was past.

In the Chronicle of *Albert* Abbot of *Stadens*, which
 endeth in the yeere of our L. 1255. lately Printed at *Hel-*
mestade, he is named *John* the seauenth, and a little after
John the nynth, there being left out and omitted *Jone*
 the eyght. *Otto* Bishoppe of *Frisingens*, of equall age *Frisingensis.*
 with *Fredericke* the first, in his first booke, in his Cate-
 logue of Popes, placed *John* the woman in number the
 seauenth, as doth the Sculpture, and grauen Image at

The true History

Scene not farre from Rome a famous City which Brennus Captaine of the French built, for his olde soldiers, and for his poer, Anno ante Christi aduentum 362 Author Pemporus, Lib. 3. **Scene in Tuscis.** Which diuersity and perturbation in Chronicles, rise vp of this, because certaine of the Antiquaries did altogether exclude this woman, others did conclude and agree of her, but placed her in a sparie place distant out of order, as the Author of *Fascinus Temporum*, the sardel of flowers hath, and as heere this Poet of theirs, doth intimate it was done.

But it is no more absurde, that such a Pontificall should confound the order of history, then that *Pontifex puerpera*, the woman Pope, with his Feminine name and nature shoulde disturbe all the Rules in Grammar.

In the antique Chronicles (*Augustians*) written in Latine hand I red this. Furthermore not farre from that tempestious tyne of the yeare of our Sauour Christ 855. there was at Rome a Pope *Iohn* the eyght, named (*quimulier*) a hee woman, yea that filthy harlot *Gilberta* of *Mens*, ledde about in mans apparell: of a certaine Monke of the Monasterye of *Fulda*, both thorough Greece and Italie, a beast moste littered, I would say lettered, and moste learned, moste changeable and crafty, Camelion like; escaped out, and indued with a Pope-dooome, inscaped in the City like-wife.

Raphael Valserrane in his Commentaries, Dedicated to the verie Pope *Iulius* the second, was not afeard to write thus of *Iohn*: *Iohn Engleshe* whome they call a woman, in her dessembling habite, otherwise most famous for learning, they say was ouertaken in the way, where shee brought forth a Childe.

Now let vs produce *Platina*: who albeit hee had tryed the cruelty, and seueritie of the Pope *Paul* the second towards him: yet hee feared not to write of *Ione* vnto *Saxins* the fourth, which story now as vaine these pield fellowes doe reprocue, so farre were they from indyting

or

of Pope Jone.

or penning it, they durst not write a word of it: the which hee confesseth is taken out of *Martine*, and because they are induced before time, and recited as his, I will not repeate them now, to which hee subioyneth these. There are which object these two things. That the Pope when he should goe vnto the Princely Court of *Lan-
terane*, for detestation of so foule a fact, doth decline from that way, of a set or consulted purpose: and for because he would shunne the sight of such an error: whiles first he is placed in the seate of *Peter*, which is bored thorough with a round hole, that the secret parts may be handled of the last of all the Deacons there.

Basilica
Basilica properly a hall of
iudgement, as
Hesiod. intend-
eth where the
Iudges are cal-
led *Basilides*
Basilius
Dominos In-
duces Rudans.

Touching the first of these obiections, I wil winke at it: for the second thus I thinke. That Seate to be prepared to this ende, that he that is constitute, and ordained in such a Magistrates place (for Magistracy wil soone shew what a man is) may know himselfe not to be a God, but to bee subiect to the necessities of nature: as for example, digestion and such like, whence the seate is called meritoriously *A close stoole*, this that I haue said is commonly carried about, but by vncertaine and obscure Authors, which I therefore intituled, to set downe briefly, and barely, least obstinately and frowardly, I should seeme to omit, that which almost all men affirme. Let vs erre therefore with the multitude, in this matter: albeit it may appeare that this that I haue said, is out of those things, which may be, by possibility beleeued to be true. Hitherto *Platina*, whose latter words, whiles he saith *fieri potuisse*, do manifest why he said *Erremus cum vulgo*, least God wot, hee should offend his Lords in affirming the story directly. But the cause of the Popes declining the way, he confesseth to bee the young childe of the woman High-priest.

But for the vse of the Stercorary stoole which he saith is not conuenient, for such holines and diuine Pontificality & which y simple & foolish superstitious rout is of opinion

The true History

that hee stooletli nothing but *Ambrosia* which hee eateth againe, to be conuerted wholly into the substance of his deified body, which vulgar so religious opinion of Gods Viccar made of earth: O it is by no meanes to be diminished (no, no beware of that). Againe, if any necessities of humane nature remaining in him, were to be represented by any right: o it were more decent to doe it by a dishe of sweete meates, and by the receiuing of foode, then that that it should be done by egestion of the excrements. For by that Antecedent, this consequent would ensue, and come to light. That, *He that doth eat, he must stooles* so againe, *He that doth stooles, he must eat.* *Plinie* remembring (like the best remembrancer) of a story naturall to the Grasshoppers, maketh them to haue no wicket, neyther for a Cricket to voide excrements by, he addeth with all, neyther mouth to eat foode by.

And when brother *Robert* the French Dominicane, in his booke of Visions, written 300. yeares since, doth report of this Throne to be seated in the Porch of the Pallace of *Laterane*, by which the Pope is tryed, whether he is a man and which he in an extasis or dreame, did beholde to be made of *Porphyrie* stone, such as others haue also exhibited vnto vs, haue seene it what it was: it is nothing likely that the Author of this common place of *Aiax* being *Benedict* the third, by who he saith, it was placed there, should riot so insolently and impudently withal, that he would prepare an instrument so precious, (out of *Numidia*) and so splendid with all, to signifie so filthy a matter, to wit, the deiectionment of the belly. Therefore the *Esouites* haue commented (for what may not commentaries do?) vpon a more honest allegory of this Throne, and lesse vncleane: that is, they terme it an *Aiax* or *Siercorarie*, because it doth admonish the new Pope sitting vpon it, that he is made of humane dung out of low estate (being but poore Cardinals and Princes fellowes) out of humilitie vnto sublimity,

out

*Perferculum
ed. 1.*

Porphyre stone is that we call Marble, or *Lapis Numidicus* of the Romans, indeed a stone out of *Numidium*, so named of the colour because it dooth ~~resemble~~ glitter like Rubish or Iron or the priuie stooles might be *perphretica* and *perforata* both euen as they report.

of Pope Jone.

out of minoritie to superiouritie (as they speak) to be raised. And therevpon of the Cleargie compassed about to him, to him, all tongues and Organes resound out of the Psalme: *He raiseth the poore out of the dust, and out of the dung he doth erect the begger, that he may place him with the Princes (naye then about the Princes) of his people:* VVe could admit the Commentarie & fiction, but that *Stercus, Ajax*, of whom forks and scowpes and tumbrels; named dunke-finders, dung-fillers and dung-carters or carriers, are fitly deriued and called *Stercorarie & Sterquilinie*, if of the earth it were called earthly, there were more tolleration, and a cleanlie similitude in the interpreter. VVherefore we do assent vnto their sent, as the truer relators, who do affirme that it is a relative vied, not vsurped, but made to trie the genitall partes. Yea and we are drawne vnto it (as we esteeme) by this argument, because oftentimes we haue heard in the Popedome, that the sacrificing sorte haue iested, and termed those manly parts (by the figure *Antoniasia*) pontificals (for they make a high priest) truelie of none other cause, but that by these rightes well knowne to them, in which the most infamous Deacon of the Cardinall, doth handle that part of the new Pope hanging thorowe the hole, and dooth handle them, exclaiming *Habet*: it were our of vse in times past this experiment to haue beene, by which they now approoue themselves, the roote of euill not to want, when as before their Priesthood they begat bastards, which done, those they had about them, some Cardinals, some Bishops, and called them the *Sonnes of brothers and of sisters*. This approbation of veritie *Iohannes Pannonius* Bishop of five Churches, dooth finely note in these verses.

O unexpected
and intollera-
ble blasphemie
open to the
world by Car-
dinall Bellar-
mine.

*Ab infimo Dia-
acono membrū
attrahatur.*

*Unlocke the heauen gates? no woman can assume,
That hath not made her trāll in the ayre
- Where emptie nothing is: none dare that feat presume,
Except some new Hermophroditus boyre.*

D 3

Anthony

The true History

Anthony Sabelicus dooth affirme almost as much as *Platina* saith of *Jone* in his ninth *Enead*, placing her as *Frisingensis* did number, the seuenth of her name.

Jacobus Philippus Bergonie, of the familie of the *Hermities*, in his supplie of supplies of *Chronicles*, hath as touching *Jone*, some things not differing from theſe that *Martine*, *Platina*, and the rest do write: he saith, she travailed with child publicuely, without a Midwife, and in the same place she dyed miserably with her child, and buryed there without any honor at all, in whose place, saith he, *Benedict* the third was chosen. This Booke is imprinted in Latine at *Venice* Anno 1503. and there also in Italian, in the yeare of our Lord God 1540.

The like things are red in *Matthew Palmers* continuation of *Eusebius* and *Prosperus*, which beginneth at the yeare 449. and endeth in the yeare 1471. The exemplarie was Printed at *Basill* 1549. neyther doe they differ from this, which of this Pope the Duke of *Genoa* calde *Baptista Fulgosus*, of the same age that *Palmer* was of, noted in his Booke of Memorable sayings and deeds, set forth at *Basil* in the yeare 1541.

Trithemius in his *Chronicles* of the Monasterie of *Hirsangia*, in the life of *Luisprando* the first Abbot, after other things, he speaketh of *Jone* the high Priest. They say that she being of a certain familiar of hers impressed, brought forth child in the open street. And for that many would not place her amongst the Popes, as it were abhorring the vnworthy fact.

John Stella Priest of *Venice*, in his booke, the title whereof is, The lives of two hundred and thirtie of the highest Priestes, from blessed *Peter* the Apostle, euen vnto *Julius* the fift of that name, and the Preface is to *Dominic*, *Grimane*, Cardinall there, and the same matters deliuered which *Philipp* of *Bergonie* handled, touching *Jone* the Pope.

I haue

of Pope Jone.

I haue beheld a Historie booke ample and faire, and precious too, set forth at *Norimberge* in the yeare 1493. with Picture of Emperours and Popes, in which at the Narration of *Jone* the Woman Pope, was expressed the shape of the woman pontifically crowned, but for her *Rochet* pontificall, she had a garment woman-like vpon her shoulders, and for her triple Crozier and thrise crossed scepter, she had an Infant in her armes.

Naucleare Prepositer and Chauncelor of *Fabinge* in his great Historica'll worke dooth report no otherwise of *Jone* the cyght, then is of these afore, then that which *Martine* and which *Platina* do intimate.

Valerius Anscimus in his Chronicle dedicated to them of *Bernia*. *Jone* the woman of *Mens* climbing the pontificall seate, by her excellencie of manners and learning, left it by the infamie of her childbirth, and dyed.

Albertus Cranzius by his iudgement betwixt true & false, being a graue Historiographer, and Deane of *Hanburgh*, betwixt consenting & dissenting a Iudge, of all readers his monuments worthilie, are much attributed vnto. He in a Catalogue of the Priests, strictlie dooth note *Jone* in these words: *Iohn English* of *Mens* was a woman belying her owne sex, with an acute wit, with a prompt tongue, learnedly she could speake, in so much that she conuerted all mens mindes towards her, to the intent that she should obtaine the pontificall seate onely, one seruant had secretes intelligence of her sexe, by himself made pregnant, compressed, it is said she brought forth at the *Colossus*, in the 2. yeare not expired of her raigne, in childe-birth she dyed.

Carthusiane the Author of the Fardell of times (as the wiser sorte doe iudge) not to bee contempned, placed *Jone* without the number of the Popes, with this description. That *Iohn English* by Syr-name, but by birthe of *Mens*, is sayde to haue about those times, and she was a woman cloathed in habite of a man.

She

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She did so proceed in diuine scripture, and profit withall, that none was found like vnto her, she was chosen to be Pope. But after being made pregnant with childe, when publicquely she should proceed in procession, she was deliuered and dyed. And this seemeth to be the sixt Pope that had the name of sanctitie without any desert to this daye. And like others of them (obserue the veritie of this man) she was plagued & not placed in the Catalogue of Popes, Sometrifle in this cause, that no Almaine should be chosen Pope, which appeareth to be false for *Carthusiane* the Monke dare say, yea that before *Ione* and before our age 800. yeares, there were wicked Popes, and well worthye the infanie of *Ione*. The same thing in this *Esauiicall* age a man, may say of Popes much more wicked then these were both Horrible, blaspheming, and heresie, worthye of fire and fagor,

Baptista Mantuanus in his third booke of *Alphonsus* and discription of a place of *Tartarus* or hell maketh there *John* the Pope hanging, an abhominable matter expressed in verie sweete verses.

*Hinc pendebas adhuc sexum mentis a virilem,
Famina, cui triplici phrygiæ diademate miram,
Extollebas apex & pontificalis adulter.*

And seineth her in the entrance of *Tartarus* in the first place of hell, as is fit for a Pope (before all other) which are there variouſlie vexed, to hang with her adulterer and concubine, it is a maruell verilie that these falsaries do not relate and bring into their damnation booke cald *The expurgatorie index*. *Mantuanus* workes also which are so many stomaching the defiled Popedome of zeale and godlie indignation. Her *Carmelites* may see her performe her purgatorie without all deliuerie as well she deserues to do.

Neither may I omit here a riche testimonie of *Calius Rodoginus*

of Pope Ione.

Rodoginus, a man of infinite reading, whome it appeareth nothing laye hid from, that was conteyned in bookes, of whose integritie and grauitie in iudging, so much the lesse men may doubt, because euery where in his worke he beareth a godlye minde, speaking reuerently of our Sauour Christ, which vertue to him and but a fewe more Italians, especially in this age is common. He in his fourth volume of *Antiquarie lections*, numbering learned women nameth *Ione*, what saith he? doe not we know that in *Chronicles* it is resolued: that *Ione English* onely from the beginning of the world alone, in the forme of a man, durst inuade the seat Pontificall of Rome, in the shape of a man, Yea verilie, and admit one of her familiars, who onely inwardest, hit nayle on the head, knew the matter and the manner, was admitted vnto the bed and chamber, therefore vnto the bed chamber, and then shee with childe in the summe of dignitie and disdainfulnes, trauailed with child? This was done in the yeare of health, eight hundred, fiftie three. There is more fidelitie to be attributed to this man, yea and an Italian too, his testimonie, his affirmation more this matter, then to all the inficiation, all the deniall of the *Esauites*, which Parasites and hierlings will doe any thing to demerite the altar, and say any thing for their Lorde and maister.

The Chronicle of *Iohn Lucidus* begun from the beginning of the worlde, vnto the yeare of our Lorde 1536. produced. And from thence he being dead, it was increased by a certaine Monke vnto the yeare 1575. And dedicated vnto a certaine generall (as they call it:) an Abbot, dooth present verilye *Iohn English* in the forme of the Popes, but not in the number of them: saying, *Iohn English* a woman, raigned two yeares, fise moneths, and foure dayes, shee is not put in the Cathalogue of the Popes, and therefore the seate was then voide, vntill the

E

yeare

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yeare of our Lorde 855. This Booke is Imprinted at *Venice* in the yeare 1575.

John Henald a Frenchman, of the state of the Church from the time of the Apostles vnder *Nero*, vnto *Charles* the fift Emperour (saith so of this Pope, as the rest of the Histories, and addeth, that this is a true figure of that great spirituall fornication of the Romaine Popes. And after this the harlot daily more and more, did manifest her selfe, and greater was the iniquitie of this commauinding seate laide open.

In a Germaine Chronicle in written hand, out of many Authors gathered by *James* of the Kings court (*Wolff Rottge Hosen*) a Priest of *Argentine*, which beginneth God Almighty and euerlasting, &c. ending in the yeare 1456, in *Eugenius* the fourth it is read, folio 110. *Joannes von Spens* was *Papst*. &c. *John* of *Mens* was a Pope two yeares and five moneths, she was a woman Pope, &c.

The Chronicle of *Martin* in Germany restored, reineth the very same altogether, which is in the Latine. The exemplarie hand writing that I haue seene, is absolute in the yeare 1429, distinguished, and lined with titles euerie where.

An other Germaine with greater letters set soorth at *Augusta* in the yeare 1487, saies. *John von Spens am Rhein*, &c. *der was ein Weib*, &c. *John* of *Mens* vpon *Reigne*, was a woman: and it hath the verses, *papa pater patrum*, &c. repeated before. It is ended in *Sixtus* the fourth.

An other written at *Constance* with the proper language of the *Heluetians*, pertaining vnto the yeare 1400. saith, *Ein Weib hiesse Joannes von Spens was Papst*, &c. A woman called *John* of *Mens* was Pope, who dyed with child-birthe, which a Cardinall got in the yeare of our Lord 855. *Jahre*.

And

of Pope Jone.

And in another with somewhat greater Characters. Printed at *Ulm* in the yeare 1486, there you may read **Der Keyser Arnolpbus** (it seemeth it should be red *Lotharin*;) when *Cesar* or Emperour *Arnolpbus* there was in that time a Pope that was a woman, & in the open streets of *Rome* there shee laide her yong one. This was such a shame to the Popes, that they shunne to come any more that waye. This Chronicle dooth ende in the ouer-running of *Mens* in the yeare 1462. There are many Annales of this same stuffe, which I omit to prefer vnto you.

I would alledge more fresh writers, some as *Melancthon*, which is the author of *Chariens* Chronicle, *Robert Barnes*, *Peter Vreese*, *John Functius*, *Casper Hedion*, of whom is cited *Malleolus Tigurinus*, of equall age with the counsell of *Basil*, *Peter Paulus Vergerius*, sometimes Bishop of *Iustinople* (who in a peculiar libell to himselfe, painted forth and described this childe birth) with *John Bale*, and a whole Iurie of others, but that they are censured for Heretiques of the *Esauites* and of aduerse partie to the pontificall dignitie, and therefore their testimonie in this busines is both suspect and reiect. Yet one of these new writers they cannot reiect, *Pistorius Nidannus* late an Euangelist, now a pontifist, whom verilie I doe not thinke, though in religion he is a Buskin, or rather a shipmans hole, with like inconstancie he will denie a Historie, and that written by him long agoe, and set forth: and me thinkes the *Esauites* should assent vnto him, being one of their owne flocke.

Amongst the writers of the *Ades* and *Iestes*, one hath escaped mee, The Compiler of the *Anonymies*, that is, without names, in whome this is read. There was likewise an other false Pope, whose name and yeares are not knowne, for shee was a woman, as the

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Romaines doe confesse, and of elegant fame and of great science, and in hypocrisie of wonderfull life : she vnder pretext of a mans habit, lurked, vntill she was chosen to be Pope, and in her Popehood conceiued with childe, and when she was great, the diuell in Consistorie court, publicly before them all bewrayed the deede, exclaiming *Papa pater patrum, papissa pandito paritum*. To these aboue mencioned, and the like, or to the very same, their owne *Jesegrine* dooth mention of this Pope, in his Chronicle of two Languages, euen in the kingdome of the *Espanies*, set foorth with Grace and priuiledge of the *Casars Maiestie*, in the yeare of the Lorde 1564. whom their familiar friend, with what cauilations, or with what soyson or colour they could refute, saluing his estimation and honour, that he might not be offended (if he were liuing) they should perceiue it well enough.

Now therefore the verdict followeth : Let indifferent readers and arbitrators giue sentence. Whether of so manie Histories, by so many worldes continued and consented, we must beleue the affirmatiue of them, or the infection and negatiue of a few Freshmen, hyred as it appeareth therevnto, and whose profession it is by all wayes and meanes, with all force and pollicie, where the pontificall dignitie lyeth ouerthrowne, to raise it vp, where it is readie to slide (that is euery where) to vnderprop it, and for the most parte (Gentle Gentlemen) those whome I haue induced were Historians, Priests, Monkes, or otherwise sworne to the Pope, or bound to him. Yet notwithstanding, looke what was comelie for a storie, they remembered, which of their Auncēstors rather they heard, or of theyr superiours in Bookes worthy of note and remembrance, and fit for all posteritie, they thought well of, that they brought into their bookes and volumes of greatest account and authoritie without all respect of persons, nothing

of Pope Ione.

nothing then fearing the offence of the potentate, who (it may be thought) was nothing offended with this verity. No man euer before this time did deny this history, no man tooke it grieuously, no man contradicted it, no man call it in question, it being Dedicated to the very Popes themselves to the Cardinals, to the Abbots, by the Authors of this story. And these for the most part were Italians, neighbours to the great Pope, and therefore more worthy of our belçefe in this, for that they might sooner and easier get notice of these matters, then other strangers, both by the relation and report of theyr seniors, as also by the Libraries neare at hand.

We haue shewed you before, that *Martine* was not the first Preacher that bewrayed so bad a cause, and betrayed so good a one, as this (God wot) is. But if he were, shold therefore it be thought fained or vncertaine? By such an *Enthy-mema*, or by the like *Silogisme*, this might bee concluded. *Herodotus* doth first commemorate the warre betwixt *Cirus* and *Cresus*, Ergo it is a fiction. *Strabo* first doth utter the portent and hideous (not hidden) wickednes of *Nero*, Ergo they are not to be beleued.

Before *Moses* time, the horrible Sodomites sinned, shamed, and punished, was not extant nor described; who after foure hundred yeares, at last was commaunded to writing, is it therefore a doubtfull matter? Certes by this meanes, detraction and back-calling, of most matters done before our memory, which out of writers and monuments of olde we learne, may shamefully be vsed, then nothing certaine, but what our owne memory holderh, shall euer come to light.

O you *Esauites* doe you arrogate vnto your selues such sagacity, such intelligence, so confident, so impudent are you, dare you peck out y^e eyes of *Ianus*, the eyes of the *Cor-nix*, when no *Ciconia*, no Crane dare peepe at, as the proverbe saith? What thinke you, *Petrarch*, *Bocace*, and such like,

*O Iane à tergo
quem nulla
Ciconia pinxit.*

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like, were so dull of eye sight, theyr noses bitten off, that betwixt a similitude and a truth, and a fablement, they wanted skil, to discerne, so light and vaine, that they would set open to all after times, things that should seeme to carry forme and shape of lyes.

Will you alone, nay dare you argue of falshood and re-prooue of lying, so many Bishops, Princes, so many Academies, so many Citties, and their Libraries, in al which, this story is red? You obiekt that for the most part they, those Authors, doe speake doubtfully, referring ouer the matter to a dubitation, *Aiunt, Ferunt, Scribitur, Aferunt*. Are not men wont to say so, especially of things very strange, vnexpected, vn hoped for, prodigious, and detestable? Which they did for this cause, (no doubt) that they might shewe themselves wishing, and willing well, that no such error, such contumelye, should befall the Capital of Rome, the head Church vpon the earth, & to the sanctified holy, and holy sanctified counsell thereof.

Onuphrius they oppose against it, as if \ddagger Authority of such a Monke, and fellow seruant vnto you, of that Priesthood, especially in that tempest (betwixt vs) in which your owne & your companions, fraud of olde, your wickednes, your heinousnes, is detected, is chanted alowde, were of force to refel, and oppresse, so inueterate integrity of religious men, so consonant tradition of others. You oppose likewise *Auentine*, who coniectureth that the matter was otherwise. This man was graue & historical and nothing vaine, yet of him more suspicion may be made, that he in fauor of *Mathew Langius* Archbishop of *Saltzburgh*, Cardinal & legate of the Apostolick seate his great *Mecenas* diuerted the intent of this story to an end contrary then ought, especially in that time, whē as then the Pontifical kingdom began to sauor like carion, cōtemptible & spewed out of *Germany*, for which cause, & for defence of it, & to deck & trim vp againe the buried corps of Popery, Cardinall *Langius* was sent

of Pope Fone.

sent as Legate. But what should I now so long stand, what matter of worth, is it in this prolixity of words, shewing & conuincing, that *Iohn* the 8 Pope was a woman, & a broody woman too? Verily this efficient cause. That I may giue document of study, & teach the cominalty of the windines & waser learning of the *Esfauites*, hyred, instructed & Empristed forth to conserue, with instauration the Pontifical authority & tyranny chiefly, now swaying (or swagering as they nick-name it) in Germany, heare vnto which one & onely end al their poisoned rumors (and all Sophistication) all their minstrill-like diligence, histron-like labours in Churches and schooles doth respect, belong and tend: seeing so confessed and manifested verity, with so many testimonies confirmed, they labor to pluck vp by the rootes, to euert and peruert, where they esteeme any faith remaineth for them, or any credite in the matters of religion, in which busines of Christian health, they challenge the Magistracy to belong chiefly to them.

Verily they haue rased out of all books which so many euery where in Libraries were found, & haue blotted out of the minds & memory of man, this Pontificall vncomelies and shame, this opprobrious euent, videlicet. That the societies and sages of the Catholique Church of Rome decciued once (& neuer but once) of their spirit so holy, chose a high Priest of the feminine gender instead of the Masculine. O but how wil they excuse & abolish other errors of their holy of holies to wit, vnhalloved errors, yea & in voluntary cases, wherein they elected improbous, vnchast, incestious, impure, credulous & incredulous Popes, replenished & fulfilled withal the genders of wickednes, all the species of holines, instead of chaste, and milde, and holy, and good Popes? *Sergius* for one he did so rauinously intrage, (with *Salomons* shrewd passion, anger) the bird of lighteth on, but should be kept from building in the tree, that he hated his Deecessor *Formosus*, whose competitor & Emulus

he

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he had once bin for the Papall attire and dignity, being in his grace, (the mansion house of the dead) which the Ciuill law doth neuer alowe so to open, he drew him forth of his Sepulcher, in which he had slept eyght yeares, beheaded him, dismembred him, and so cast the headles trunk into the riuier of *Tibris*.

Iohn the 13. was slaine taken in adultery without the Citty, by the husband of the adulteresse out of hand, in the tenth yeere of his raigne, in the yeare of our Sauour Christ, 964. *Siluester* the second, mighty and execrable, had a familiar Diuel in a Brasen mans head from whom hee had answeres, and at length when he was missifying, saying Masse in the Vestry, a place calde *Ierusalem*, with a present Feauer, he dyed.

Hildebrand, that Firebrand (which is *Gregory* the sequenth) whose Pontificall vertues, Cardinall *Benno*, who was his inspector, and arbitrator of his iesses, and *Auentine* likewise doe Preach of, how great he was in magicke, how many Popes before him he did to death, what bloody and capitall hatreds hee exercised against *Henrie* the fourth, whose life both for this life (and otherwise besides) he laide traines enough for. The Emperour was commorant at *Rome* a while, with his Empreffe, where in the Church he vsed to be at their holy exercise, and there to pray, and vppon a beame ouer him, this holy Father commanded great stones to be placed, and so to be cast downe sodainly vpon him at prayer. Whiles the minister of this wickednes was on the beame overladen with stones, and the burden great, the beame brake, and so he fell downe with it, and was crushed to peeces.

This immane disturber of the *Germane* Empire. *Hildebrand*, who came in like a Lyon raigned like a Fox, and dyed lyke a dog, as all the true historiographers doe resolve of him.

Alexander the sixt, a Spaniard, his elogies are celebrated

of Pope Ione.

of *Guichardine* (Leiuetenant to the Pope) and amongst other things, with what loue he embraced his owne daughter, and his two sonnes, euen that he was vsed to incest the daughter himselfe, drawne from her husband, to whom he had married her before, and had his two sonnes his riuals, both wittingly and willingly (horrible to be spoken). And how that one brother slew the other in the night (worse thē the Catelnies did, for their murder was not incestious) & that because both in their lusts, as with all in other manners, the one had prelacy and superiority aboue the other, being thus slaine, the Father fished for him that was cast into *Tisbris*, this only way of fishing shewing himselfe and none other deuise, like vnto a fisher for men. He dyed by a draft of poysoned wine, which was prouided for certaine Cardinals to take them away from amongst men, in a Garden Banket in a Bower, the poyson was given to him by one that waited, the flagons being changed by error of the seruant that attended.

Paule the third whose name before the Priesthood was *Alexander Fernelius*, how horrible and libidinous, whoredomes, incestes, murder of parents, witchcraftes, proditions and betraying of men, are well remembred of him? These and others like to theise, with many, euey where in the acts of your Popes are read, and shall for euer be read, how many expurgatory index soeuer you make, wherein you would perswade that they are false, euen now at last to approoue the explete & sanctified innocencie on euey side, and the sanctity of *Hierarchy*. Conuince you therefore of like falsity, the Authors of the History of *Ione* the Pontificall.

Laurentius Valla no stranger, but borne in the City of Rome a Canon, his reprehension of Popes of his time as liberrall, so true and very true, that if you deny it, yet we and many other, neyther haue doubted nor euer will doubt. I say, (quoth he) and I exclaime (neither will I feare men being

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ing accustomed with God) not one in my time, in the Pope-dooome, was eyther faithfull dispensator of the mysteries, or wise, who are so farre from giuing bread, that they giue a baite vnto the familie of God. The Pope himselte, now wars is pacified, doth bring in warre vpon his owne people, and soweth discord betwixt the Citties and the Princes. The Pope both thirsteth after other mens goods, and suppeth vp his owne treasures. The Pope maketh profit, not onely of the common wealth, but also of the Ecclesiasticall wealth, and selleth the holy Ghost. And when he is warned of this, he denieth it not, but openly confesseth it, and glorieth in it, that it is so lawfull for him, vpon any reason to make sale of the patrimony of the Church, endued and giuen him by *Constantine*, to wrest it from any the occupiants of it. As if it would come to passe that it so being vsed, the Christian religion, would thereby become more blessed by it, and not rather as it is more cursed with all wickednes, luxuriousnes & libidinousnes oppressed, if possibly it may be more oppressed, and if any farther place of misery be remaining. Thus *Valla* feared not out of a Godly stomacke, all perill neglected to exprobate the papacy, to hit the in the teeth in his time, now 1140. yeares ago, so vncorrected euer since, that dayly it is made worse and worse, and worse is like to be.

Reprooue if you can, that which *Iouianne Pontane* a man of your religion, but otherwise verily, more simple, & more sincere in his writings of Popes and Cardinals then you are, hee writ a Dialogue of *Charon & Mercurie*, if perhaps you haue not the book at hand, thus it followeth.

Charon. I pray you do not the Popes & Priettes theselues meete with this wickednes? albeit of all number and sorts, and orders of creatures, where daily I am carried about, I see no men of worse note, and marked with such filthy marks. *Mercurie*. Indeede no men are lesse carefull for true religion, because they are as such who are carefull and

of Pope Ione.

and whose endeour it is, to amplyfie their private wealth to heape vp monie, and in feeding their carcafes, to be well occupied, and yet whereas too too wretchedly they are couetous. yet no men eat more daintilye, nor clothe themfelues more wantonlie then they do. Of late a priest a Cardinall sent his Cator to buie a Woolfe fish, or a Pike, and because he spared the money it being deare, for the price was three score crownes. O with what reproche did he reuile him, and had almost forbidden him his house as a seruant nothing carefull of his maisters life. And *Charon*, that you should not mistake me, they terme that life now, which heretofore was called death, the appetite. An other priest also of the same Colledge dying, bequeathed vnto a Minion of his, thirtie thousand crownes. *Char.* O would I wanted eares, rather then to heare these things! shall any mortall men suffer such wickednesse to passe, and cannot punish it? in superstition are they holden, &c.

Confute if you can the dialogue of *Erasmus & Hutten*, so noble, so notable, in writing, depainting out the manners of your *Iulius* the second, and such actes: that when he was dead, the gates of Heauen, which with his owne keyes he was wonte to set open vnto other men at a price for money, he could not vnlocke for himselfe, and *Peter* would not open them to him when hee knocked, that he might go to hell beneath with his company, and his whole court of garde being excluded.

Refell if you can these (or expurge) with true arguments and reasons) the actes of these high Priests repugnant vnto the actes (God it knowes) of the Apostles, as one end of the diameter is vnto the other, the Axeltree of the world the East vnto the Weast, which are of *John Bale* of England

Exolets. They are men that haue bin wanton boyes and are growne out of vie, by reason of age, of which kind not a few these *Exolets* (for so the *Syrrians* terme their princes, as the Sunne rising they make their God, and the Papists doe call their Pope a God, *D. deum nostrum papā*) these are ment by *Pontanus* here. But o set were they now

serued, which flow so out of kinde every where, as *Alexander Seuerus* plagued them whom his prediceffor *Hierogabalus* kept, hee sent them all to shipwracke to the Ilands. Read *Cicero pro Milone*, and *Herodian lib. 5.* *Clodius* Et secum, *semper* (corra, *semper exoletos, semper lupos ducibat*, filthye wanton Boyes, and greedie Shee-wolues, that is, Common whores.

The true History

set foorth, all which a Christian man, yea an Ethnick onely wel mannerd, would feare to here them read. Such a sinke of wickednes, and for the most part of Popes, thence from *Iohns* trauaile with childe, vnto this our age is to bee felt. If such like you indeuour to purge, what else do you seeke, but to wash a Negro to be white? Seace you therefore fro hence foorth to cast a miste before mens eyes, and to sell smoake for fire in such a world fit for *Argus* many eyes, as this. Leauē off, leauē off, to stufte with strawe, and deck vp your throne of Antichrist any more in vaine, vnlesse your selues meane to inioye such flatterie: by such deuises and aduises, you would perceiue, receiue, and take more easilie from your Patrons, the commodities of this present life, feelinglie, being honored with the opinion of sanctimonie of your disciples, boyes and yong men, and of the satuate common people, indeed many of them being *Midas* riche, whom your adulatorie ould songes do please. All which, if you deeme them more acceptable then Christian veritie, sinceritie, and blessednes: holde on, holde on, to lie, laugh, flatter, and face, to simulate and dissemble, to playe the Histrions, to abuse religion vnto cursed fraude, vntill ye trie at last that God will not be deluded, if happely you will differ in this one and in all, from your *Coryphaeus*, and from his purple mantle crew, *to thinke there is a God*, who bringeth all humaine soules vnto the vniuersall iudgement after this mortall life. To him be all honor and glorie both now and euer, Amen.

*Trino & vni sit omnis laus honor
& gloria. Amen.*

T. B.

